[109] VII

Other Aspects of Magic

551 689 The name in magic. "The prohibition against uttering a dead person's name generally is quite rigidly obeyed. Certain South American tribes consider that to pronounce the name of a dead person in the presence of his living relatives is to inflict on them a serious offense, and they apply to the offender a penalty no less rigorous than that assigned to a murder ... ," says Freud (63), and the Guajiro is typical in this respect. Let us see

63. Freud. Totem y Tabú.

one by one the rituals followed with respect to the dead person's name when a death occurs in their community.

[553] It is imperative that every other person who bears the same name as the deceased should change it. This is done to avoid pronouncing that name in the presence of any of the dead man's relatives, because if this should happen the relatives are entitled to present a claim for compensation payment for the offense. The family considers that by mentioning the name of their deceased relative, the offender has renewed all the painful sorrow which they suffered at his death.

551 This change of names among those who are namesakes of a dead man is made for life and extends geographically over all the zone inhabited by the dead man's relatives and causes the same person at times to have different names. It is, at least, one of the reasons.

[177 ?947] At the present time it is common among the natives for every person to have three names: one Spanish, taken from the list of saints and given him by the priest at his baptism; a family nickname, by which he is generally known and which almost always refers to a distinctive physical or spiritual quality; and a third, intimate name, a secret for the majority of people and only known by its owner and some members of his family.

[689] The personal name of the individual should never be pronounced by anyone but his close relatives. Whoever should

[109 cont.]

551 [485] say his name and not be a close relative must pay a sum decided upon [110] as reparation for this violation of the social norm. Usually they demand in payment the delivery of several head of livestock, necklaces, and other adornments. If the sum [628] agreed upon by the arbitrators is not paid in due time, war may be provoked.

551 553 When a girl is born, the father gives her a name which may be the same as her mother's, that of her maternal grandmother, or, secondarily, that of a favorite aunt or cousin, or that of a much appreciated friend. But besides this name which is derived from family sentiment or a friendship of the father's, the girl will also have various capricious nicknames which do not necessarily correspond to natural qualities or defects in her psycho-physical personality or some special circumstance at her birth but can be any arbitrary name which may occur to her father, her mother, or her brothers [and sisters? hermanos] on the spur of the moment. So the girl may grow up with several nicknames, of which in the long run one will win out and be generally adopted.

But when the girl becomes a young woman, when her first menstruation appears and her complicated initiation ceremony is carried out, the changes she experiences in her biological functioning and her social standing also extend to the aspect of her name, and she will no longer wish to respond to the nickname by which she has been called ever since her infancy, but only to her new name, by which she will be known until her death.

551 From the above we note that in La Guajira a person's name is not used among the natives except in a very restricted sense, but on the other hand, the nickname which a person acquires when a child through the intervention of his parents or brothers [siblings? hermanos], is the true, the universal name, which may be used by all his countrymen up to the time of his death.

787 825 Omens. When a mountain cat [cougar] cries repeatedly throughout the night near the house and remains a long time prowling about, it implies the approaching death of an inmate of that house. The behavior of this animal can become maddening, as at times it will repeat its patrolling and mewing for several

7:Bolinder T-5 (1920, 1955) 1957
SC13 Goajiro SC13

551 told that among my own people I was a sort of medicine-man and chief combined.

Nowadays most of the Indians in Guajira acquire three first names: a Spanish one that the white men give them, a nickname, and their true, Indian name, which is secret except to members of their immediate family. When a girl is born, her father names her after her mother or some near female relative, but for everyday use she has a pet name [553] which is only dropped when she reaches marriageable age. She then acquires a new name, which she keeps for the rest of her life.

563 The Creoles called those in the border areas who were not
101 Indians '*gente*', or just 'people'. They could scarcely be called white, for many were as good as pure black, being the descendants of former slaves. When they told us in Rio Hacha that there were not any 'people' living in this or that village, they meant that there were none but Indians there. Those who were not Indians, that is those who wore trousers, also called themselves '*civilisados*', while the Indians called them arijuna.

115 We called our two old Indians Gaffer and Gammer, and
124 the youngest 'The Lad'. We liked The Lad especially. He was strong, merry and did the work of two. The fourth, who, strangely enough, had a crew cut and was supposed to be our interpreter, we called 'Bristles', and he learned to answer to that. He knew a little Spanish, but as an interpreter he was no use. When the Gaffer had been talking to us for a long time and we asked Bristles what he had said, the answer always was: 'Nothing'. Perhaps that was what the other's talk amounted to, but we should have preferred to have judged that for ourselves. We noticed, too, that if we had to scold the Gaffer, Bristles did not dare repeat what we said. With gestures and the few Guajiro words we knew we could make Gaffer realize that we were annoyed with him, but not always why.

291 The men wore nothing but the usual piece of cloth and
386 belt, the *núrcte*, or, in Spanish, guayuco, which really means crupper, and sandals to protect their feet from the cactus spikes lying on the ground, but the Gammer was enveloped